



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

he was, he didn't do the likes of that at all, for sure, the Protestants doesn't do them things."

"Well, Pat," said Jem, "them times is past anyway; the people is got past that, and they wouldn't stand it now; and I don't see the horsewhip with the priests at all now, barring an odd time at an election, or a fight, or the like of that."

"Well, its small call they have for it in the chapel-yard anyway," said Pat, "for you might play ball in the chapel itself, and the people in it."

"And is the readers doing anything in Kilcommon?" said Jem.

"Well, I hear there's a deal of people talking to them now Jem," said Pat, "and there's a deal of people goes to the controversial class now; and I went there myself that night."

"And what were they talking about?" said Jem.

"Well, it was about the Mass," said Pat, "but you would never think, Jem, what came uppermost."

"And what was it at all?" said Jem.

"Why, it was about the candles on the altar, Jem," said Pat.

"Well, was not there more in it to talk about than that, Pat?" said Jem.

"Well, there's more depending to the candles nor you think, may be," said Pat.

"Well, tell us all about that, Pat," said Jem.

"Why, the Rev. Mr. Burke (that's the missionary) he put it to them, was the wafer turned into the body and blood of Christ, and his soul and divinity too, when the priest said the words over it; and then up gets Mickey Reilly the schoolmaster, that's a very learned man, and says—'Sure it is,' says he, 'for they're the words of Christ, and won't his word always do what He means?' says he. 'And does it *always* happen when the priest speaks the word over the bread?' says Mr. Burke. 'Surely it does,' says Mickey. 'When the Word of Christ is spoken over the bread how can it fail?' says he. 'And did you never hear of defects in the Mass?' says Mr. Burke. 'How could there be defects in the Mass,' said Mickey, 'when it depends on the Word of Christ, that can't fail?' says he. 'There's no defects in the Mass, nor couldn't be,' says he, 'but that's the way the Protestants are always speaking, for they can't make an act of faith, and they can't believe that Christ's Word will always do its work; but the Catholics that can make an act of faith, knows that there can't be no defects in the Mass,' says he. So the Rev. Mr. Burke takes out a book with a fine red cover, and plenty of gold on it, and 'What book is that?' says he. 'It's the Mass Book,' says Mickey Reilly, when he looked at it. 'Is it the real Mass Book?' says Mr. Burke. 'It is,' says he, 'and no mistake.' 'Do you know the Latin?' says Mr. Burke. 'I do,' says he. So Mr. Burke opened a place, and says he, 'Will you read that to the meeting in English.' So Mickey read out mighty clever, 'It's about defects in the celebration of the Mass,' says he. Well, with that all the Catholics that was there began to look mighty quare; and Mickey read on, that 'a defect might occur in the thing that was to be consecrated, or the form that was used, or in the minister himself; and if there is any defect in them, there's no sacrament made,' says he, 'and sure enough your Reverence is right, and knows more about the Mass Book than I do,' says he. And so Mr. Burke just takes the book and turns to another page, and bids him read that; so says Mickey, 'Its about defects occurring in the ministering itself,' says he; and then Mr. Burke puts his finger on a place, and Mickey reads—'If there be not wax candles present,' says he, 'sure enough,' says he, 'it wont do without the wax by this,' says he; 'and if the candles isn't wax it's a defect, and the sacrament isn't made at all,' says he; so with that, up jumps Barney Daly, and says he: 'Now I know all about it, your Reverence,' says he. 'About what?' says Mr. Burke. 'About what Father John said to the Boord of Guardians,' says he. 'And what was that?' says Mr. Burke. 'Why, I was in the poor-house,' says he, 'the times was so hard, and the Master put me over one of the wards; and he wanted me afore the Boord one day, about some business; and while I was waiting in the boord-room, in comes Father John, and whispers the Clerk, and, says the Clerk to the Chairman, his Reverence wants to address the Boord; so the Chairman says they was ready to hear him. So Father John says he wanted wax candles for the Mass, for he couldn't do it with tallow any longer,\* so there was some talk about it, but in course they gave Father John what he wanted, for the Boord always does that; and the wax candles were given from that day out, for the Master still sent me for them. But now, your Reverence, what came of all them people that was going to the Mass for all them years in the poorhouse, and him doing it with the dips?' So, Mr. Burke just turned round on Mickey Reilly, 'and, what do you say to that,' says he, 'does it depend on the word of Christ only, or does it depend on the wax too?' 'Well, your Reverence,' said Mickey, 'that's the sorest thing I heard again the Mass yet.' 'And isn't it the poor thing, your Reverence,' says Barney Daly, 'to have to worship the Host, and we having no way to know, for sure and certain, what it is, at all? How did I know what I was worshipping in the poor-house? How did I know

was it the body and blood and soul and divinity of Christ, or was it only just a wafer I was worshipping? and it all depending on the wax or the tallow, and I knowing nothing about that, nor Father John neither, till it was put in his head by the Protestants, maybe? And, isn't it the poor thing to be worshipping we don't know what?' says he. 'So, then,' says Mr. Burke, 'what does Christ say about that?' says he. So then I spoke up, and says I, didn't Christ say to the woman, 'you adore that which you know not; we adore that which we know' (John ch. iv., verse 22); and says I, mustn't we learn from Christ what we ought to adore, and did he ever tell us to adore the bread and wine that he blessed? and Mr. Burke allowed that was right. And then says some one, 'what candles had Christ at all, when he instituted the sacrament?' 'no candles at all,' says Mr. Burke, 'only lamps, for,' says he, 'there was no candles made in the world that time; and you'll think it quare, Jem, to hear how he proved that, 'for,' says he, 'there was a city just covered over with ashes and cinders out of a burning mountain, just soon after the time of our Saviour, and it was dug out not long ago, and all the houses found, and the people's bones, and their duds, just all as they left them, and not a sign of so much as a tin candlestick, let alone a brass one, found in one of them, only lamps that wouldn't burn wax at all; and if they had candles, wouldn't they have some kind of candlesticks to hold them in?'"

"Well, Pat," said Jem, "maybe that's true; but what signifies it? sure if the Word of God was to do it all, wouldn't it do by tallow-light as well as by wax-light? sure that shows it isn't all right anyway."

"Well, there was more nor that, too," said Pat, "sure Mr. Burke showed us out of the same mass-book, that there was twenty other things by their own showing that would stop the sacrament being made, and things that we couldn't know nothing about; for sure one of them is if the wine is sour; and how would we know that, when we don't taste it? and then there's no sacrament made at all; or if the priest isn't minding what he's at, or if he looks off the book when he says the words; and how can we tell about them things at all? and now, Pat, how do we know at all *what* we were worshipping at the mass?"

"Well, Jem," said Pat, "I'm sure Christ would not leave us that way, not to know what we were worshipping. But sure don't we know he never told the apostles to worship the bread and wine at all, but only to eat and drink it? and if we keep to what He said, why need we trouble ourselves about what any one said afterwards?"

"That's it, Pat," said Jem; "if we stick to that we can't be astray."

So we hope to tell yet what that brought them to in the end.

#### TO CORRESPONDENTS.

*The great mass of communications with which we are favoured renders it impossible for us to insert everything we could desire as promptly as we could wish. At this moment many articles, actually in type, including one on the Apocrypha, are unavoidably postponed.*

*All letters to be addressed to the Editor, 9, Upper Sackville-st.*

*We would request our correspondents, both Roman Catholics and Protestants, to limit the length of their communications, and not to discuss a variety of distinct topics in one letter.*

*Contributors of £1 per annum will be furnished with six copies, any of which will be forwarded, as directed, to nominees of the subscriber. Any one receiving any number of the journal which has not been paid for or ordered by himself, will not be charged for it, and may assume that it has been paid for by a subscriber.*

We have to thank several obliging friends for assisting us with copies of Nos. 2, 8, and 11, to complete sets of Vol. I., which is in great demand. Nos. 3 and 4 have already been reprinted. If any of our friends could oblige us with additional copies of Nos. 2, 8, or 11, they would be very acceptable, and might save us the heavy expense of reprinting them, which, however, we purpose doing, if necessary.

WE beg those kind friends by whose subscriptions and contributions we have been materially assisted during the past year, to remember that the subscriptions for the ensuing year are payable in ADVANCE, and may be forwarded to Mr. Curry, 9, Upper Sackville-street, Dublin, by Post-office orders or postage stamps. Those who wish the paper to be continued should do so without delay.

\* This applies to two cities buried under the eruptions of Mount Vesuvius, soon after the time of Christ, and dug out in the last century: Herculaneum and Pompeii. The word translated "candle" in the Bible, does not necessarily mean such candles as we have. The Greek word is *λύχνος*, and the Latin *lucerna*. The most exact English translation is "a light." The learned Roman Catholic, Calmet, says the "candlestick" in the Temple was, in fact, a lamp—See his Dictionary of the Bible, at the word "Lamp." Moses says it was oil that was used in this "candlestick"—see Levit. xxiv. 2-4.

## The Catholic Layman.

DUBLIN, DECEMBER, 1853.

IN closing the second year of our labours, we have not only to thank our many friends and supporters for numberless favours, and our many readers for their favourable attention, but to offer up our heartfelt gratitude to God for the blessing that has hitherto attended our exertions, to promote a more calm and candid investigation of religious questions than has heretofore prevailed in our distracted country.

We trust that we have given a substantial proof of the practicability of conducting controversy in a spirit of kindness and brotherly love; and we would further hope, that the cause of what we believe to be truth has not suffered in our hands for want of charity towards those who differ from us.

Whether we have succeeded or not in settling the minds of any, who were previously in want of aid in such matters, we think we have, at least, encouraged and assisted them to pursue their all-important inquiries in the only spirit that can ever lead them to an enlightened conviction, and a real and honest satisfaction of mind upon such a subject as that of religion. Error in a matter so solemn must ever be both sad and pernicious; but no error of opinion is, in our judgment, half so pernicious or destructive as the determined bigotry which wilfully and deliberately shuts its ears and eyes against everything but its own narrow-minded prejudices, and which can see nothing but wilful falsehood and determined vice in any one who holds opinions differing from its own. We have as little sympathy with or respect for the Protestant who ignorantly cries down "Popery," as if no Roman Catholics had anything to say in their defence, and must be perversely and wilfully in love with error, as we have with the narrow-minded Romanist, who would condemn, unheard, every doctrine and practice of another Church as infidel or heretical. Truth is great, and will, no doubt, ultimately prevail; but its progress and success will never be rapid until it is cultivated in a spirit more worthy of it—a spirit of benevolence and brotherly love; a benevolence which can tolerate a difference of opinion without considering it a crime, and endure a free expression of that difference of opinion, without feeling it as an injury or an insult. Were men's minds properly constituted, the feeling towards those whom we believe to be in error would be like the feeling towards those in a state of bodily disease—a feeling of pity, not of hostility; and we should be as solicitous to bring them to truth, as the only medicine for their mental diseases, as we should be to cure their bodies of any loathsome disorder; not to show our own superiority, but simply to do them good. How happy would society be, if men argued less for victory and more for truth!

We assume no superiority over other men on the score of temper any more than of wisdom; but we commenced our periodical under a painful sense of the injury that has been done to the cause of truth and free inquiry by offences against Christian charity, and we have endeavoured to establish, by a practical example, the possibility of conducting such a periodical without degenerating into either polemic strife or personal scurrility. To say the truth, we have felt but small temptation to be led into either; and we entertain

\* It is a fact that about the time mentioned the priests did make this demand in many workhouses. It was just after the missionaries to the Roman Catholics had called their attention to this defect in the Mass.

a strong conviction, that such modes of warfare are rather expedients to cover the ignominious retreat of ignorance, than the natural weapons of men of learning and ability, whether acting on the defensive or the aggressive side. We can see nothing disgraceful in admitting an error, but, on the contrary, true magnanimity in relinquishing it, when we can no longer defend our position without resorting to ill-feeling or personal abuse. We, laymen, at least, who have nothing either to gain or lose by upholding particular opinions, would, we think, be unpar on-able if we did not preserve a calm and kindly temper in all our controversies.

If God has given men an infallible living guide, laymen should be but too glad to avail themselves of such guidance the moment they can discover that it is really such. If God has *not* given men such a guide, all men should be humble enough to bless God, and be contented with his infallible written word, and the assistance of his ordained ministers to interpret it aright. If God has created a purgatory, as well as a heaven and a hell, any man who disbelieves in it is to be pitied for his ignorance; but if God has *not* created a purgatory, but only a heaven and hell, those who trust in a future purgation for their sins, are under a delusion of the most pitiable kind. But what is there either in the belief or disbelief in such a guide or in such a place to arouse men's passions and engender strife? Truth accepts no homage at the expense of brotherly love, and men in vain delude themselves if they conceive, that in exciting hatred towards men they are promoting either the glory of God or the exaltation of truth. Truth can never lose by fair argument; and if any success has attended our efforts (and we have abundant and most satisfactory reasons to know that it has been great), we attribute it altogether to our fixed resolution, that whether successful or not in defending our own views, or refuting the opinions of those with whom we differ, we would still persevere in attempting to carry on our investigations in a calm and candid spirit of fair play and kindness.

We had intended, but our space will not permit us to do so in our present number, to take a brief review of the principal topics which have been discussed in our pages, and the propositions which, we conceive, we have established. They include some of the deepest interest, and not a few of which have created great excitement in the world, and, probably, will do so to the end of time; though, doubtless, multitudes will be added to the one side or the other, according to the success or failure of the exertions made on either side to advocate the truth of their respective opinions. We feel, however, that so far from having given publication to all the materials for thought and arguments at our disposal, we are still but at the threshold of our great subject, with a large field of usefulness before us, if it pleases God to afford us time and means to cultivate it to advantage. What we have as yet done appears to us little more than to have somewhat softened prejudice, and gained a hearing among those who at present differ from us; and if our Roman Catholic fellow-countrymen will but honestly and spiritedly do their part in the matter, we cannot doubt but that the rising generation in Ireland will be able to come to some agreement, one way or the other, on the great subjects which have so long distracted them; and may be able to realize that amount of Christian unity and brotherly love which befits them as fellow countrymen, and still more as the followers of that lowly but sublime exemplar, who, when He was reviled, reviled not again—whose characteristic precept was, to "love our enemies," and who practically fulfilled it, when, even amid the agonies of the cross, he exclaimed, "Father, forgive them, for they know not what they do."

## RELIGIOUS INQUIRY IN AMERICA.

(From the New York Irish Evangelist.)

### DIALOGUE.

Good morning to ye's, Father Donnelly.

Pr. Good morning a chuachil. What's the good news with you?

John. Why, your reverence, I am in good health, but I am sorely puzzled by a small question put to me by a spalpeen on the road the other day, and I want the aid of your reverence to answer it in a sensible manner.

Pr. Ah, John, what can it be? The youth are becoming mighty shrewd in our day.

John. Well, your reverence, he asked me, "from how much sin are true believers cleansed by the blood of Christ?" Is it from a little, the half, or the whole of the sin? Now, I want your decision, your reverence, as a learned gentleman.

Pr. Well, John, as a priest, it would have been my duty merely to tell you that you have nothing to do with such questions, but the clergy; but as you have asked my opinion as a learned man, I must tell you, that as Christ is a whole Saviour, his blood or his atonement cleanses from all our sins.

John. Good, your reverence, what you say accords with 1st John i. 7 (Douay Bible), where it says—"The blood of Jesus Christ, God's Son, cleanseth from all sin?"

Pr. Ah, John, you have been reading the Bible, have you? You must stop that, or you will soon be quarrelling with your mother, the Church.

John. No, your reverence, quarrelling is not very Christian in any one. Still, if the blood of Christ cleanses the believer from all sin, I have been thinking what can be the use of praying to the Virgin, to Peter, Paul, or any other of the saints; and, especially, what can be the need for the fires of Purgatory to cleanse the soul, when Christ has cleansed it already.

Pr. There, John, there—you are going to be a heretic, and if you do not stop reading the Bible, and thinking as you do, I shall be compelled to curse you from the holy altar.

John. O, your reverence, I did not intend to offend you; the blessed book says, "Bless and curse not;" and the only example of cursing we have is, where Peter cursed and swore that he did not know Jesus Christ, and so denied him, which your reverence knows is a very wicked example.

Pr. How dare you, sir, make use of such language in my presence; don't you know that I have power to ask God to send your soul to the lowest pit of hell?

John. Yes, your reverence, but will God do your asking? Your commission requests of you to preach the Gospel, and not to curse your parishioners; that is the work of Satan, and you ought to leave it to him. But if you do, I shall appeal to Jesus Christ, our High Priest in heaven, whose blood cleanseth from all sin.

Pr. Begone—begone out of my sight, you will disgrace your church—always quarrelling with God and his word.

Pr. Begone, I say; begone out of my sight.

### THE IRISH WANDERER IN SEARCH OF TRUTH.

I believe I told you in my last what my feelings were while reading the fifth, sixth, and seventh chapters of Matthew's Gospel. I admired the truthfulness and simplicity with which the Saviour taught the people; and nothing but my eagerness to know what the next chapter contained, hindered me from giving it a second reading. As I passed on to glance at the 8th chapter, my eyes became riveted on the following words:—"And when Jesus was come into Peter's house, he saw his wife's mother laid and sick of a fever. And he touched her hand, and the fever left her: and she arose and ministered unto them."—Matt. viii. 14, 15.

What! said I, Peter's wife's mother! Can it be possible that St. Peter had a wife? I read it again and again, but could come to no other conclusion than the fact, that the Apostle Peter was a married man, had a wife, kept house, lived by fishing, and occasionally had at his house the Son of God. This circumstance, small as it may appear, was to me then a surprising discovery, and suggested a thousand other thoughts, which I cannot now relate.—Amongst other things, I supposed that if it could be right for Peter to have a wife while in the company of Jesus Christ, it certainly would not be wrong for any of those who profess to succeed him in office to have one now, unless there was some law decreed by God to prohibit their having one.

But knowing full well, that the Church of Rome, which pretends to rest on Peter, regards it a much greater crime in one of her priests to marry a wife and live with her, than that he should daily commit adultery, I could not help twisting and turning this matter in my head for a great length of time. I read in the Old Testament (Gen. ii. 18), where God said celibacy was not good, and came to the conclusion that God must have somewhere else contradicted that saying, else the Church which taught that celibacy is good, contradicts their Maker, and in so many words, says we are too holy to keep the commandments of God.

It is a constant boast of the Romish priests that they

hold the ancient faith and ancient customs delivered to the Apostles, but here is a very ancient custom, which they have not only neglected sadly, but they solemnly swear upon oath they will oppose during their natural life. I certainly thought all the time, they must have some good foundation, for setting aside and deadily opposing a custom, which is an immutable law of Jehovah, established for the good of man, without limitation or exception.

I kept this thing in view while reading the remaining part of the New Testament, and found, so far from its being prohibited, that the Apostles said marriage was honourable in all; that is, among all classes of society. See Heb. xiv. 4. It appears some heretics in the days of the Apostles opposed it as dishonourable in the clergy to marry and have their wife and children round them; as it was pretended they would have more care for their family than for the Church of God: and this is the very reason now urged by those who are guilty of trampling under foot this holy institution of God. But the Apostle Paul, in writing to Timothy, says no men are fit for the office of bishop or deacon who are not married men; for the man who cannot govern his own family well, cannot govern a larger family; that is, the congregation under his charge: and this he declares to be a direct revelation of the Holy Spirit. See 1 Tim. 3rd and 4th chapters.

When this subject is urged upon the Romish priests, they tell you at once they hold marriage to be a sacrament, and forbid it to none but those who have taken upon themselves vows of perpetual celibacy. Thus, by subtle and sophistical arguments, they evade the curious and confound the credulous. The truth is, they forbid marriage to none but the very men whom the Holy Spirit commands to marry. These men they forbid to marry, under the pretence that they have voluntarily taken upon themselves vows of perpetual celibacy.

But it is not true that these men are left to their voluntary consent in making these vows; they are compelled to make such vows before they can enter the church. No man can become priest, monk, or friar, until he makes these vows. We have known some men, who, after they had spent years in learning the priest's trade, and their parents had spent the last shilling in supporting them in college (expecting they were sowing a seed which would in a short time yield a rich harvest, for it is generally understood, if a man can make his son a priest, the fortune of the whole family is made), come home almost broken-hearted, because they could not enter the priesthood, on account of some conscientious scruples they had about making these vows.

There is no alternative, they must make the vows, or else relinquish the idea of being a priest. Now, if these men were allowed to enter the priesthood, and it was afterward left to their own conscientious convictions, whether they would make vows of perpetual celibacy or not, whether they would live married or single, then might it be said, with truth and propriety, that they took voluntary oaths of perpetual celibacy.

The plain logic of the matter, then, is something like this. In the apostolical days, a man may be a bishop or deacon of the Apostolical Church of Christ, and have a wife and children. The Church of Rome claims to be the Apostolical Church of Christ; but no man can be a bishop or deacon of the Church of Rome and have a wife and children; therefore the Church of Rome is not the Apostolical Church of Christ. Again—In the Apostolical days, any one who believed that Jesus was the Messiah, and had faith in him, may become a member of the Apostolical Church of Christ without further taxing his conscience with traditions, vows, &c.; but no man can become a member of the Church of Rome until he believes, or swears that he believes, a numberless heap of traditions, called Apostolical, and a number of doctrines contrary both to Scripture and reason, and makes vows of perpetual celibacy (for a common Romanist is not a member of the Roman Catholic Church); therefore the Roman Catholic Church is not the Apostolical Church of Christ.

Several other things arrested my attention, which I intend to communicate to you in future numbers. Fearing that I have already trespassed on your time and room, I will break off here, which I did not intend to do when I commenced.

We copy the two foregoing articles from a New York paper, *The Irish Evangelist*, and think they afford a cheering proof that intelligent Irish Roman Catholics are using their intellects in America as well as in Ireland. Truly, the Roman Catholic priesthood seem not quite so likely to have it all their own way during the next half century, as they had during the last. The laity are beginning to bestir themselves in all directions, and there seems to be nothing but trouble before the priesthood in all countries where the freedom of the press exists. Where it does not, men must remain slaves both in politics and religion, and deserve to be so for submitting to have the doors of knowledge closed against them by the iron hand of tyranny, ecclesiastical or civil. The day will come when tyranny will be shaken off even by the most indolent and effeminate races, and then will freedom of speech and of thought gladden the sunny plains and hills of Spain and Italy. In the meantime, all true Britons, whether in England or America, have a deeply responsible duty to perform, in using the freedom of the press aright, and proving themselves